2: Stirling--41 [3] (1930-1931) 1938 Jivaro
116, 177, 135, 669

"The gold in the headwater streams of the Santiago brought the Jivaros in contact with the Spaniards at an early date. During the sixteenth century they apparently did not offer much resistance to the intrusions of the Spaniards, although they were continually fighting among themselves in much the same manner as they do at the present day. It took some time for the Spaniards to establish themselves as natural enemies, but after enduring the encomienda for about 30 years the Jivaros finally arose in a united revolt which freed them permanently from foreign rule, in spite of the fact that continuous efforts have been made since that time to exploit their territory."

12: Rivet--341-342 (no date) 1907 Jívaro
116, 175, 669

Incessant uprisings were also the result of this disastrous colonial policy. The most famous was that of 1599. On the occasion of the death of Philipp II, and the crowning of Philipp III, the governor of Macas wished to levy in his province a supplementary tribute under the name of "donativo para fiestas reales". Exasperated, the Jíbaros prepared a great revolt, under the leadership of a chief called Quiruba, and on the appointed day, 20,000 Indians attacked Logroño in the night. All the inhabitants were killed, the young women alone were spared and became [342] the wives of the wild victors (1). The governor died in the worst tortures; Quiruba made him drink melted gold to see, he said, if thus his thirst for riches could be appeased. The city was pillaged and burned, there were about 12,000 deaths. From Logroño, Quiruba went to Sevilla de Oro, where a great many of the inhabitants of Mendoza had taken refuge. The unfortunate city put up a desperate resistance and the aggressors had to withdraw, not without having killed three quarters of the population, about 18,000 individuals (2).

1. Gonzalez Suarez. Historia del Ecuador, op. cit., vol. VI, note on page 70. The wise Ecuadorian historian has pointed out that the Jíbaros could not have captured nuns since there did not exist at this time a convent of women in any city of the eastern region.

2. Coleti, op. cit. word Xivaros, vol. II, p. 182. --Velasco, op. cit. vol. III, p. 152 and following. --Pedro Fermín Cevallos. Resumen de la historia del Ecuador. Guayaquil 1886, 6 vol. vol. II, pages 141 and following.

34 Harner E - 4, 5 (1956-1969)1973 SD9 Jivaro SD9

diseases carried by the colonists and that this depopulation greatly facilitated the seizure of Jívaro gardens by the whites. As the frontier of the white settlement pushed inexorably up the Río Upano Valley in the direction of Macas, many Jívaro lost their lands to the new immigrants, and often fled eastward across the Cordillera de Cutucú, or moved northward to the Río Chiguasa region.

Around 1941, Jívaro-white relations became extremely tense due to the war between Peru and Ecuador. Ecuadorian troops attacked a Jívaro neighborhood near the Río Santiago reportedly because they believed that the Indians were from Peru and led by Peruvian army officers. In the resulting bloodshed, seventy-seven Ecuadorians and an unknown number of Jívaro, including women and children, were reportedly killed. The other Jívaro began to fear that the Ecuadorians planned to exterminate all of them to get their lands. Almost all the Jívaro neighborhoods along the frontier of Ecuadorian colonization rapidly called a truce among themselves and made secret plans to conduct a co-ordinated revolt at the first sign of a general attack by the Ecuadorians. Elaborate strategic plans and tactical assignments were agreed upon by the leading warriors of the normally feuding neighborhoods. Undoubtedly the mechanics of making this emergency alliance were very similar to those involved in the destruction of the Spaniards in 1599. However, the planned revolt never was initiated because the expected Ecuadorian offensive against the Jívaro did not occur.

A few years later, the Salesian missionaries persuaded the government of Ecuador to set aside certain lands in the Upano Valley as church-administered reservations for use by missionized Jívaro. Protestant evangelist missionaries also subsequently obtained a small land grant for a similar purpose in the same valley, around 1950. Today almost all the frontier